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The Canadian Jewish news

Friday, April 21, 1972 — 8 IYAR 5732 — 15¢

Baum's attack starts Observer policy study

TORONTO –

An editorial advisory committee of the United Church of Canada, with no status or clearly-defined authority, may be given a new role to study the editorial policy of the **United Church Observer.**

The Observer, edited by Rev. A. C. Forrest, has come under fire in recent years for what has been described as an anti-Israel bias.

Dr. Angus MacQueen, of St. George's United Church, and a former moderator, is chairman of the editorial advisory committee. He said it was a "casual sort of thing," one that does not concern itself with the content of **The Observer** but rather with overall policy.

Dr. MacQueen said he was aware of the criticism levelled at **The Observer,** both within and without the church, but he was not prepared to comment on it or to say just what form the reconsideration of the committee's role would take.

"We will work out something," he said. "Originally, it was set up for the editor to consult from time to time. It never has had any status whatsoever. The sub-committee of the general council requested that I call my committee to meet with a small committee of the sub-committee to discuss its role. This I did and we met and discussed the role of the advisory committee. We didn't discuss anything else."

Dr. MacQueen said he had not had an opportunity to read the criticism of Dr. Forrest and **The Observer** voiced by Father Gregory Baum, a Catholic theologian of international reputation, and professor of religious studies at St. Michael's College, University of Toronto. Father Baum was particularly critical of the March issue of **The Observer** which contained an article by John Nicholls Booth, a Canadian-born Unitarian minister in Gainsville, Florida.

In this article, Booth said Jews must invent anti-Semitism as a myth necessary for their survival. Father Baum said "such an idea is scandalous in the 20th century after millions of Jews have been exterminated." He accused Forrest of presenting a "one-sided, extremely unfavorable picture of Israel."

The move to clothe the editorial advisory committee with some semblance of authority is believed a result of mounting pressure within the church for a more equitable news policy in the church publication. The feeling that a more balanced editorial stance is required has gained momentum since the publication of the Booth article which was titled, "How Zionists Manipulate the News."

Dr. F. G. Brisbin, secretary of the church's division of communications, admitted that the Booth article was "pretty strong." He acknowledged there are strong differences of opinion within the church concerning **The Observer.**

"He was abrasive in his charges," Dr. Brisbin said, referring to Booth. "There are other ways to get across a message."

Dr. Brisbin refused to speak for the church concerning its reaction to Father Baum's criticism. "Certainly the church is concerned over the kind of charge that creates tension," he said.

In defence of Dr. Forrest, who could not be reached for comment, Dr. Brisbin said some years ago Dr. Forrest launched a magazine called **Ferment** as a vehicle for interfaith dialogue. Yet no one mentioned that today, he said.

Forthright comment

The lack of a clear-cut statement on the Booth article from church officials was in contrast to a forthright view expressed by a University of Toronto theology professor.

Prof. David E. Demson, associate professor of theology at Emmanuel College, said he found it shocking that the United Church leadership has failed to disassociate itself from the Booth article.

"If they cannot condemn an article almost identical to the one published in the Cross and the Flag and the American Mercury, then the integrity of the leadership and the respect they command is in jeopardy," he declared.

Divinity degree to be conferred on theologian

TORONTO –

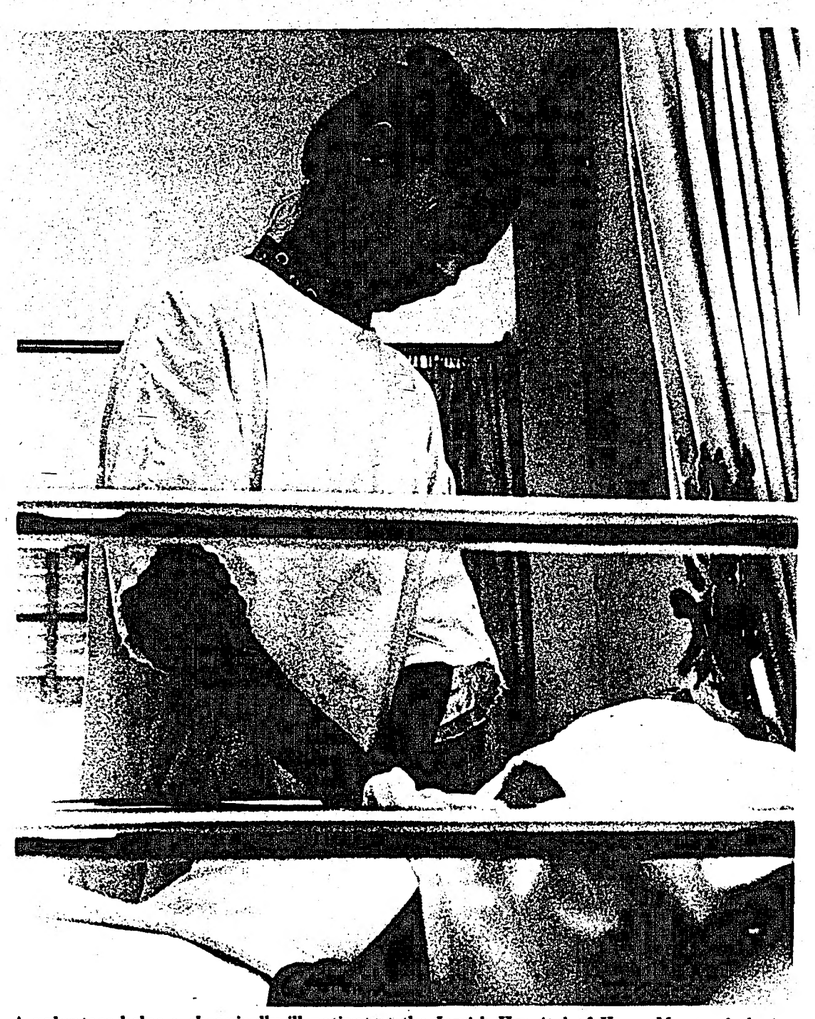
A United Church theological seminary has announced that it will award an honorary doctor of divinity degree to Professor Emil Fackenheim of the University of Toronto. He will receive the degree and give the convocation address to St. Andrews College in Saskatoon May 3.

In a statement to **The Canadian Jewish News,** Prof. Fackenheim said:

"I am particularly pleased that this act, which will be felt by the whole Canadian Jewish community, should have come from a United Church College. Ever since the Six-Day War, **The United Church Observer,** official publication of that church, has shown an increasing bias not only toward Israel, but towards the entire Jewish people and its vital concerns.

(Cont'd on Page 6)

Emil Fackenheim



A volunteer helps a chronically ill patient at the Jewish Hospital of Hope, Montreal, during Quebec's 200,000 man strike of public service employees now in its second week.

YM-YWHA to add two new wings in fall.. Montreal plans home for elderly

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –

The construction of Caldwell Residences - a $1.5 million low rental housing complex for the elderly - is officially underway, declared Gordon Brown, president of the project, at the sod-turning ceremony held last Wednesday in Montreal.

The residences, located in Cote St. Luc near Maimonides Hospital and Home for the Aged on land donated by the hospital, is scheduled to begin housing senior citizens by May, 1973.

The 11 storey, 136-unit building is financed entirely by a joint federal-provincial loan, and the specially designed apartments will cost between $75 and $80 monthly. "This is approximately half the rental for a similar unit in a commercial building", explained Joe Caplan, chairman of the Caldwell building committee.

The low rents stem from agreements reached between the building committee and Maimonides Hospital, which donated the land, the City of Cote St. Luc, which waived all real estate taxes except local improvements.

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO –

Construction will begin this fall on two new wings to existing facilities at the northern YM-YWHA. The physical education and cultural wings are expected to open in 18 months.

Wilfred Posluns, chairman of the Y completion drive, has announced its objective will be $3 million. The United Jewish Welfare Fund has authorized "a selective solicitation" drive in which the Y is approaching 30 to 40 families to raise the required funds. To date, more than half the objective has been reached.

The new physical education wing to be built at the northeast corner of the existing building will contain four handball courts, five squash courts, a weightlifting and judo area, a relocated men's health club and an auxiliary gym.

The cultural wing to be built at the southeast corner will include a little theatre seating 400 with ancillary facilities for stage, dressing rooms and props, a drama studio for instruction, music studio rooms and class rooms, ceramic studio with appropriate kiln

(Cont'd on Page 10)

First Jewish bank manager

By PAUL OGDEN
CJN Staff Reporter

TORONTO –

In what may be a first in Canada, a chartered bank has appointed a Jew to the position of branch manager.

Hartley H. Shkolnik, 27, became manager of the Canadian Imperial Bank of Commerce at Kingston Rd. and Birchcliff last week.

Shkolnik, who has been with the bank for seven years, says he met with no resistance whatsoever in his climb to the managership. "My superiors say there are no barriers. The opportunity is here."

A grade 13 graduate of William Lyon MacKenzie Secondary School in North York, Shkolnik joined the bank because he liked working with people. "A lot of my friends went into accountancy, but I couldn't see that. I wanted to deal not only with numbers, but also with people," he said.

Frederick Brechdt, superintendent of the Ontario Central Region of the Commerce noted that Shkolnik "has made it a crusade of his own to be the first Jewish bank manager, although the bank has no way of confirming this.

"However, Hartley is a good man who has done a good job. He will perform well for the bank in the future."

Hartley Shkolnik

Stand pat budget is feared

By HOWARD ENGLISH
CJN Queen's Park Correspondent

TORONTO –

Stringent provincial and municipal budgeting this year could seriously affect Jewish child care programs in Metropolitan Toronto.

"In September, we'll know how well we're doing. By then, we could be under great pressure", said Jerome Diamond, director of Metropolitan Toronto's Jewish Family and Child Service.

Although Diamond was cautious about becoming excessively pessimistic or making positive predictions, he expressed concern that child care workers will face enormous difficulties coping with the community's rising demand for assistance.

A steadily increasing child care case load, and a 'stand-pat' financial position may signal a stop to program expansion this fall, or, under very serious circumstances, outright cutbacks. Diamond describes both possibilities as "program attrition".

Unlike programs which are defined as family cases, Jewish child care schemes depend on provincial and municipal government financial support. Child care funds come from the Children's Aid Society of Metropolitan Toronto, whose annual budget must be approved by politicians at City Hall and Queen's Park.

This year, the society's request for more than $13,000,000 has not even received municipal assent so far. Society directors have budgeted $210,000 for Jewish child care activities. Inside Ontario government circles, expenditure restraint has become official policy.

The need for protection services to help Jewish youngsters who must be moved away from home because of severe family conflict, is Diamond's most urgent problem.

Giving to Israel not charity

TORONTO –

"Giving to Israel is not charity - it is a partnership that every Jew in the world has a personal stake in," Simcha Genossar told a UJA-ISF meeting of the Borochov Movement in Toronto last week.

Genossar, who in March assumed his present post as Ontario Special Representative for Projects, Keren Hayesod-United Israel Appeal, is an eloquent spokesman for Israel. He has appeared at many UJA functions in cities and towns throughout Ontario - London, Peterborough, St. Catharines, Niagara Falls and Kingston.

"Although the emphasis of the campaign this year has been on the absorption of Russian Jews," he said, "we must not lose sight of the tremendous problem Israel has encountered with the resettlement of the hundreds of thousands of Jews from Arab countries.

"Many of these immigrants are illiterate, have no skills and have come with large families. These 'disadvantaged' children pose special problems in our schools. This substantial segment of the population must be brought up to the level of the rest of the country," Genossar said. "They have every right to expect it."

As the representative and spokesman for the Jewish Agency in Jerusalem since 1946, his assignments on behalf of the United Israel Appeal have taken him to Canada, United States and Latin America.

Although Genossar is representative of Special Projects for UIA, he strongly emphasized that any endowments he may go after here are over and above United Jewish Appeal pledges. "I speak to no group until I know they have already made their UJA contributions."

In summing up, he stated: "In my lifetime I have seen our people at their lowest ebb and have seen them reach the highest peak in just one generation. The day will come when the State of Israel will be a beacon of light for all Jews."

Israel sets out West Bank proposals

By NECHEMIA MEYERS
CJN Israel Correspondent

JERUSALEM –

Israeli leaders, responding to King Hussein's plan for a federal Jordan, are at long last beginning to come forward with tentative counter proposals in regard to the political future of the West Bank.

The government has hitherto avoided adopting a clear public stand on this issue in order to avoid a split in its own ranks, for while most Labor Party leaders believe the disposition of the West Bank is negotiable, most of their coalition colleagues in the National Religious Party hold that the West Bank, as part of the historic Land of Israel, cannot be abandoned under any circumstances.

Even now there is no public decision on this thorny question, but recent statements by prominent Labor Party leaders indicate what form this decision is likely to take should serious negotiations with the Arabs be in prospect.

Defence Minister Moshe Dayan, for example, stated in a recent TV interview that Israel must avoid adding to her already large Arab minority which, if Gaza and its refugees are included, is already nearing the million mark.

This statement means, if it means anything, that the West Bank, with its 600,000 Arabs, should eventually be an Arab entity, part of Hussein's Kingdom or independent of it. Dayan also said - and this is what attracted most of the headlines - that Jews should be allowed to live in the West Bank area, but a few more Jews dwelling on the outskirts of Hebron and Nablus won't change the Arab chracter of these two cities or of the region as a whole.

Deputy Prime Minister Yigal Allan is more specific in his territorial proposals. In a recent newspaper interview, he reiterated his view that the West Bank should eventually be returned to Arab control, except for a security belt along the Jordan River which would remain under Israeli sovereignty.

Neither the deputy prime minister nor the defence minister would allow Hussein back into Jerusalem, move Israeli troops from the Jordan, or permit Arab troops to be stationed to the west of it.

Whatever else they may have accomplished in their long-distance dialogue with Hussein, Dayan and Allon have alarmed their coalition colleagues in the National Religious Party as well as other "don't give back an inch" elements.

Dr. Itzhak Raphael, speaking for the bulk of the N.R.P., said that his party would leave the Coalition and demand new elections should the government propose a withdrawal from any part of Judea or Samaria (as Israelis prefer to call the West Bank).

Despite the emotional appeal of references to the historic Land of Israel, most people here, it seems likely, would be willing to forego part of their God-given territorial heritage in return for a peace settlement. Moreover, the majority of citizens do not want Israel to become a bi-national state with a large, restive Arab minority. They would prefer a large measure of national and cultural cohesion to the creation of yet another Northern Ireland.

Organizations and People

Jews play 'key role'

Canadian trip affected Kosygin.. Danson

By SOL I. LITTMAN

Barnett Danson, York North MP, chats with Prime Minister Trudeau in his Centre Block office in the Parliament Buildings. Danson is parliamentary secretary to Trudeau.

TORONTO –

Did Kosygin really hear? Was the Soviet premier influenced by the series of demonstrations which greeted him while he toured Canada? Is the increase in the number of Jews permitted to leave the Soviet Union a result of his Canadian visit?

These questions have been the subject of speculation ever since Premier Kosygin's visit last fall. One man who feels he knows the answer and doesn't have to speculate is Barnett J. Danson, member of Parliament for York North and parliamentary secretary to Prime Minister Trudeau.

Perhaps no Canadian was closer to Kosygin or spent more time with him during his Canadian tour than Barney Danson. From coast to coast and back again, Danson accompanied the Russian premier as the representative of the Canadian government. In planes, limousines and hotel suites, Danson chatted with Kosygin, making no secret of his Jewishness.

Danson is convinced, from Kosygin's reactions, that the Soviet prime minister was seriously affected by his Canadian trip.

"The peaceful nature of the demonstrations mounted by the Jewish community played a key role," according to Danson.

"However," he was quick to add, "don't forget that the quiet, but insistent diplomacy of the Canadian government may have been even more telling."

Danson, serving for the first time in any political office, has developed an expert's understanding of Communist countries and their leadership. Since his election in 1968 he has accompanied Trudeau on his visit to Russia, escorted Kosygin and his party across Canada, visited Yugoslavia and entertained Marshal Tito and his wife during their brief Canadian visit.

"Trudeau took the Russian trip to relieve some tensions and to create better understanding," Danson explained. "Arctic sovereignty, the reunification of families and conflict in the Middle East were on Trudeau's agenda. They all required reasonable discussion. The prime minister felt strongly that there was nothing to gain by confrontation."

On the Russian trip, Danson says, Soviet officials denied the existence of anti-Semitism in the USSR, claiming it was illegal.

"Madame Gromyko, wife of the foreign minister, spoke of her intimate Jewish friends. The mayor of Kiev told us that the term Zhid (Yid) was legally banned."

The Russians also stated that they were concerned with keeping the peace in the Middle East and that their presence would help to prevent adventurism by either the imperialist powers or the Arabs. They pointed out that they had been the first nation to recognize Israel.

"It was hard to know what role Jews really play in the Soviet society. I heard of only one Jew, in a high government position, Demshitz, a deputy premier of the USSR. Unfortunately, I had no opportunity to meet him," Danson said. "We met a number of people who might have been Jewish, but they did not identify themselves as such.

"However, in Kiev, a young kid came into the press room and mumbled to me 'Ah-be gesundt' but I didn't have a chance to talk to him."

In Danson's opinion, the prime minister ably represented Jewish concerns, particularly in the private talks held with Russian officials.

"He didn't permit them to brush him off with some official response. He persisted until he moved it along."

Danson spent almost all of his waking hours with Kosygin and his party during the Russian leader's visit to Canada last fall. He was in the car with Kosygin following the now famous parliamentary committee meeting at which Kosygin used the term "riff raff" and commented that some of his best friends were Jewish.

"Kosygin went on an emotional defence of his statement. He insisted that he was not just being superficial, that he really meant that he had friends of longstanding who were Jewish."

According to Victor, Kosygin's translator, the term "riff raff" was meant to apply to only the Edmund Burke Society and not the Jewish demonstrators.

Did Kosygin hear the protests, the prayers and the vigils mounted by the Jewish community?

"Yes, he heard. Sometimes he seemed surprised when he looked out the window and saw yet another group of demonstrators.

Kosygin impressed Danson as an extremely able, sensitive, businesslike and thoughtful man. Danson was also intrigued with the younger members of the Russian party.

"They are sophisticated, knowledgeable, have travelled extensively in the West, and they speak the language of the West. They have not been through the crucible of revolution; they were not involved in the purges. They will be in power in five to 10 years and then we will have a brand new ball game.

"I feel that the Soviet Union really wants a change in posture in relation to the West but they are finding it pretty awkward to shift and still retain a closed society."

Barnett Danson lives in a comfortable, 140 year old white farmhouse that backs up on a Toronto ravine. The family room, large, comfortable and cluttered is crowded with mementos of an active life that has included war, business, travel and politics.

The ambience is "country-squire-ish". A red setter paces and sniffs about the room while the fireplace crackles warmly. Danson, at ease, is given to grey flannel slacks, brown loafers that glisten from frequent, hard polishing, checkered shirts and pullovers.

His speech is quiet and quick with a slight tendency to mumble, especially in those passages in which he deprecates his importance or seems genuinely surprised by it. He leaps back and forth from one anecdote to another, eager to communicate what he has come to understand as a result of his experience, yet anxious that the time not slip away before he has made himself clear.

For Danson, political office is an absorbing, exciting way to serve now that he can afford both the time and the money. He has no overriding political ambitions. When asked, "Where do you expect to be politically, 10 years from now?" Danson replied: "Retired!"

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Organizations and People

what's new . . .

by Miriam Herman

SISTERHOODS TO MEET

With All Thy Might is the theme of the 16th annual spring conference of the Ontario Branch of the National Women's League (Conservative Sisterhoods) taking place on Monday and Tuesday, April 24-25 at B'nai Israel Beth David Synagogue on Yeomans Rd. Guest panelists Rabbi Joseph Kelman of Beth Emeth Bais Yehuda, and Rupert Shriar, director of the social planning committee of the United Jewish Welfare Fund, will discuss getting **Sisterhoods Involved in Community Affairs as a Group.** The keynote speaker at the Monday evening banquet is to be Mrs. Edward Rubinoff, National Women's League parliamentarian.

ANTIQUE HUNTERS - TAKE NOTE

Toronto's Casa Loma is the setting for Deganya Chapter of Hadassah's ninth annual antique show and sale. The premiere showing is Monday, April 24, from 7-11 p.m. On Tuesday and Wednesday, April 25 and 26, the doors are open from 1 to 10 p.m. Procceeds are for medical needs, vocational training and rehabilitation for children in Israel.

COMMUNITY SERVICES PRIORITIES

What is the highest priority of a Jewish community - youth, the aged, the poor, the immigrant, Jewish education, something else? Montreal's community conference and annual meeting of Allied Jewish Community Services, slated for Sunday, April 30, will provide an opportunity for members of its community to discuss the work of AJCS and its 20 member agencies and recommend new policies. The all day program, to be held at Congregation Shaar Hashomayim, gets under way at 9:30 a.m. Reports will be given by AJCS president Monty Berger and by broadcaster Don McGowan who recently visited Israel.

BEST-SELLER AUTHOR TO SPEAK

The Golan Group, a young couples Zionist club which takes its name from the Golan Heights - they have adopted a children's nursery in the kibbutz there - invite the public to hear Adele Wiseman, author of best-seller **The Sacrifice.** She will be speaking on **Anti-Semitism: Yesterday, Today and Tomorrow,** on Saturday, April 22, at 8:30 p.m. at the Jerusalem Hall, Zionist Centre, Marlee Ave. There will be no charge for admission.

GIRLS STUDY JEWISH CUSTOMS

The Sephardic Hebrew High School of Petah Tikva Ashe Castilla (Sephardic Synagogue) now has classes for teen age girls. They meet with their teacher, Simone Osiel, every Monday evening at 7 p.m. to study Judaism, the Jewish home and family life, and Hebrew reading. Although the emphasis is placed on Sephardic customs and law, the class is open to both Sephardic and Ashkenazi girls between the ages of 14 and 17. All classes are held at the synagogue's north educational centre, Ellerslie Ave.

ISRAELI WHEELCHAIR ATHLETES

The World Champion Wheelchair Athletes from Israel, winners of the gold medal at the 1971 Paralympics, will be in Montreal, Thursday April 27, to play an exhibition basketball game with the Canadian All Star Team. A welcome at the City Hall, with the signing of the Golden Book, has been arranged for them by Montreal B'nai B'rith and the Canadian Wheelchair Sports Association. The game is to be held that evening at the Maisonneuve Centre, Viau and Sherbrooke East, at 8 p.m.

EITZ CHAIM ANNUAL DINNER

Rabbi Naftoli Friedler, Rosh Ha' Yeshiva of Ner Israel Yeshiva College, is to be guest speaker at the annual dinner meeting of Eitz Chaim Schools on Sunday, April 30, at 6 p.m. at the school's Viewmount branch. Rabbi Friedler, who has been with the Toronto Yeshiva for the past six months, was Rosh Ha'Kolel of Gateshead Kolel in England.

ISRAELI NEWS AND VIEWS

For a half hour of music, interviews and news from Israel, turn to CHWO radio (1250 on your AM dial) every Monday evening at 10 p.m. The program **Lev Yisrael** (the heart of Israel) is a new concept in ethnic radio listening and is produced and hosted by Michael Givon an Israel-born educator, writer and director.

FOR ENGAGED COUPLES

The spring series of the pre-marital education program begins on Tuesday, April 25, at 8:15 p.m. at Shaarei Tefillah Congregation, Bathurst St., with a discussion of the wedding. Other topics of interest will be covered on Wednesday, May 3, and Tuesdays, May 9 and 16. One afternoon session will be held on Sunday, May 7, at 1:45 p.m. at the Koschitzky Building on Sheppard Ave. W. These lectures are sponsored by Orthodox Jewish Community Council, the Toronto branch of the Rabbinical Council of America and the Association of Orthodox Jewish Scientists.

. . . about people

Sam Steinberg

A recipient of many awards, **Sam Steinberg,** is to be honored once more. He has been selected as Montreal's Negev dinner honoree. President until recently and now chairman of the board and chief executive officer of the firm which bears the family name, he has been in the food business for half a century and active in just about every facet of Canadian Jewish life for almost as many years. The dinner takes place Tuesday, May 16 at the Queen Elizabeth Hotel.

* * * * *

Isadore and Belle Black of Peterborough expect more than 80 family and friends from Toronto, Ottawa, Detroit and their own home town, to fly to Israel at the end of May to attend their youngest son David's bar mitzvah. Services will be held at Jerusalem's Heichal-Shlomo Synagogue on Saturday, June 3. And after the bar mitzvah celebrations, guests will be spending the rest of their two week stay in Israel on tour - sightseeing, golfing, and, of course, shopping.

* * * * *

Sol Kanee, Winnipeg lawyer and president of the Canadian Jewish Congress, has been appointed to the board of directors of Transair Ltd., a regional airline company servicing the Canadian mid and northwest areas.

* * * * *

Toronto artist **Saul Field** will be there in person when his color film short, **Tevye** (based on his Sholom Aleichem Suite) is shown as part of the Yiddish Film Night at the St. Lawrence Centre this Wednesday. He is Artist-in-residence at University of Toronto's Scarborough College as well as film-maker, broadcaster and lecturer. He will be introducing **The World of Sholom Aleichem.**

* * * * *

One of the highlights of the academic convocation being held in Montreal this Sunday under the auspices of the Jewish Theological Seminary of America, in addition to the conferral of an Honorary Doctor of Laws degree upon Governor-General Roland Michener, will be the investiture of **Saidye Bronfman** and **Lazarus Phillips** as Honorary Fellows of the Seminary's Society of Fellows. Mrs. Bronfman will become the Society's first woman member.

Rabbi S. M. Zambrowsky

An award established as a tribute to an outstanding educator is to be conferred upon one of his co-workers and co-dreamers. The Churgin Award, in memory of the late Dr. Pinchas Churgin, the American educator who was instrumental in the creation of Israel's Bar-Ilan University, will be presented to Montreal's **Rabbi S. M. Zambrowsky.** A noted Zionist leader, Rabbi Zambrowsky has played a vital role in the university's development and is still very much on the scene as vice-chairman of its board of trustees. Presentation is to be made at the annual dinner of the Canadian Friends of Bar-Ilan University at the Queen Elizabeth Hotel on Wednesday, May 3.

Mirial Small--UIA's devotee of devotion

Mirial Small, and daughters Anita, (left) and Fern.

By PAUL OGDEN
CJN Staff Reporter

TORONTO –

Concern means many things to many people. To some it means being interested; to some it means donating large sums of money, and to others it means a selfless, time - consuming devotion to a cause over which they feel very deeply.

Mirial Small is one of those very concerned people who feel it is their moral obligation to get involved, to participate, to devote endless amounts of time, energy and money to help her people.

"You can't just be concerned to the point of where it hits your pocket. You must go further," declared this devotee of devotion in a recent interview with **The CJN.** "I have an overgrown guilty conscience."

Mrs. Small, chairman of the women's division of the United Israel Appeal and also very active in Hadassah-WIZO, has had that overgrown guilty conscience since she was five years old.

Starting out at that tender age in Young Judea, and progressing into Hadassah and then UIA, Mrs. Small has also been busy instilling into her two daughters the same precepts that were instilled into her by her parents.

"My mother and father were very dedicated Zionists and my husband and I have tried very hard to make our two daughters aware of their heritage and traditions. Kids can develop much more feeling if the household revolves around concern and commitment to a cause. A Jewish education not practised at home is lost."

Mrs. Small practises what she preaches. Asked how much time her mother devoted to her Judaic involvements, daughter Anita chirped, "Every minute of the day!"

Her day is now largely taken up with the organization of Women's UIA Divisions throughout the province. She recently went to St. Catharines, where a Niagara region Women's Division is being established.

"I was very excited about the response there. I had previously phoned several women in the area to try and get the ball rolling. Now, with a lot of help from Sheila Newman of St. Catharines, there will be a very successful campaign there."

The key to a successful campaign, explained Mrs. Small, is education. "You don't just ask for money. There has to be a feeling of commitment, and understanding of the problems involved.

"Men can digest sums of money that go into the millions. Women don't relate in the same way, but they do relate to the $1,000 cost for a visa for a Russian Jew or the $25,000 it takes to absorb a family of three.

Even 25 cents a day which amounts to almost $100 in a year - can give a woman a great deal of pleasure and satisfaction.

"Our job is to get people involved - people are afraid to get involved - let them give time, even if they have no money. Let them give of themselves and and try to get others involved. It's a priority of Jewish life."

Mrs. Small hastened to emphasize that any money collected by the women's division would not detract from the men's donations. "These are 'plus dollars' that otherwise just wouldn't be there."

She noted that there is a much greater acceptance of woman in the fund raising role, by both men and women.

"The women in London, for example, have become very active and committed, as have Kingston's women."

Mrs. Small would also like to see smaller communities in close proximity brought together for the women's campaigns.

"The Niagara area promises to be very successful, now that St. Catharines, Welland, Niagara Falls and Port Colborne are together. By bringing communities together you can bring in better speakers and have a better campaign.

"After all, there is an ongoing crisis today - we have the Soviet emigrants to resettle, and the attendant economic problems in Israel. And we have our local education and welfare services to worry over as well.

"And we must provide for them all, for we must never forget we are all one people."

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Observer controversy

It's United Church's dilemma

This week, standing in the pulpit of Eglinton United Church in Toronto, Father Gregory Baum, one of the world's leading theologians, unequivocally condemned Rev. A. C. Forrest's use of **The United Church Observer** to give voice to a "one-sided, extremely unfavorable picture of Israel."

Baum further accused Forrest, **The Observer's** editor, of printing a "plainly anti-Semitic article" written by John Nicholls Booth. (Articles written by Booth have appeared in the notorious **Cross and the Flag** and the super-conservative **American Mercury**.)

As a scholar, Baum was shocked at the manner in which the writings of Jean Paul Sartre, outstanding French philosopher, were distorted in the pages of **The Observer** to suggest the scandalous idea that Jews must invent anti-Semitism to provide a myth necessary for their survival.

Baum also tore away at Forrest's mask of objectivity and took a well aimed swipe at Very Rev. E. M. Howse, former moderator of the United Church, a frequent defender of Forrest and his writings.

But most of all, Baum denounced **The United Church Observer** for evading the most vital task facing Christians in this century; eliminating the age old bias against Jews, recognizing the Jewish roots of Christianity and coming to grips with the moral implications of Christian failure in the face of the Holocaust.

While it may not have been necessary, **The Canadian Jewish News**, jealous of its reputation for accuracy and fairness made every effort to reach Forrest this week so that we could publish his reply - if he cared to make one - to Father Baum's attack. His secretary advised us that he was out of town and that there was no means of reaching him. In our judgment, there isn't much that Forrest can really say to explain away the sad record he has written in the pages of **The United Church Observer** since 1967, but we felt that we owed him the opportunity he has seldom provided others.

Does Forrest constitute a problem and to whom? Many years ago, the great Swedish social scientist, Gunnar Myrdal, produced his epic study of race relations in America. In his classic, **The American Dilemma**, he describes how he came to realize that the Negro problem was in fact a White problem; a problem of unreasonable White hatred for their dark-skinned fellow man.

Similarly, Forrest is not, in reality, a problem for the Jewish community. He has been and continues to be a problem to the United Church of Canada, the body which has entrusted him with their official publication.

Forrest remains a problem for the United Church moderator, the Church's publication committee, **The Observer's** editorial board and the United Church membership. The church can continue to ignore the danger to its good name or it can close professional ranks, but they cannot continue to evade the judgments of internationally recognized Catholic scholars such as Gregory Baum, Christian pietists such as Dr. G. Douglas Young, or Protestant theologians such as Dr. Franklin Littel, all of whom have publicly denounced Forrest in this past year.

Now that the truth has been revealed the ball is clearly in the United Church's court. It will be interesting to see how they play it. Will they continue to fumble it?

An overdue warning is given

Canadians who have experienced rudeness, unnecessary delays and an assortment of other shortcomings in Israel will be heartened by a recent broadside fired by Prime Minister Golda Meir at administrative sloth and indolence.

Mrs. Meir came to a national conference of government administrators with fire in her eye and she told the discomfited audience that thieir job was to serve the public and many of them were not doing it. Civil servants and employees of public utilities have a duty to give the public courteous and efficient service and they had better shape up, she warned.

The pointed criticism of what has become a way of life for many bureaucrats was long overdue. Nearly every North American Jew has a story to tell of behavior bordering on the insulting by those whose job it is to meet the visitor and attend to his needs.

The Prime Minister also had unkind words for government officials who seem to take delight in putting road blocks in the path of Israelis who have business with the various departments. She left no doubt in the minds of her listeners that unless a noticeable improvement is made in the quality of service, the government would not hesitate to take whatever steps are necessary.

The attitude of telephone operators, clerks, bus drivers and others is often inexcusable and nothing is more certain to erode the visitors' goodwill towards Israel than rudeness and inefficiency.

Tourism is a big earner of foreign currency, and Israel needs every dollar she can get. Unless there is a change for the better in the attitude of those who meet the public, that source of income will reflect the growing resentment of both visitors and Israelis alike.

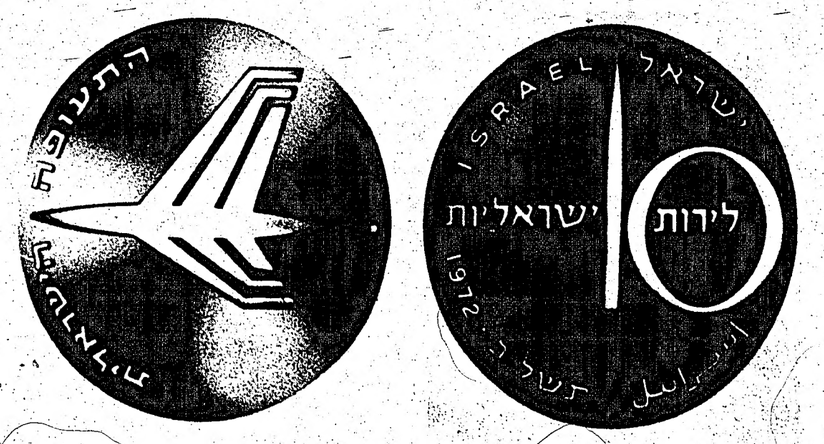
Possibly North Americans have been spoiled by the generally high degree of efficiency and politeness which characterizes the public sector on this continent. But they have a right to expect a quality of attention and attitude that would make the visitor want to come back again, and the Israeli to feel that the bureaucrats whose salaries he pays with his heavy taxes are his servants and not his masters.

Much remains to be done

The 24th anniversary of Israel's statehood is a time for reflection and dedication; reflection over the remarkable accomplishments since 1948; dedication to the spirit of Atzmaut.

Israel has travelled a long way over a hard and obstacle-filled road in those 24 years. The building of a nation is not to be counted in material things alone, as magnificent as those gains have been. The spirit of its people has kindled a determination to build in the Middle East a viable, democratic state in the full meaning of this phrase, a state dedicated to human freedom.

Much has been done. There is much to be done in this Jewish year 5732, and on the shoulders of all Jews everywhere, Israelis and Diaspora Jews alike, rests the responsibility of fulfilling our ancient dream.



Israel's 24th Independence Day commemorative coin is dedicated to Israel aviation, a field in which the state has made outstanding achievements in both civilian and military endeavors.

Two Jewish hippies from the United States decided to tour the country from south to north and as they were short of funds, they bought two young donkeys for transportation. They are seen in the Jezreel Valley, having covered some 350 miles from Eilat. (Israel Sun photo)

Russian immigrants lean towards Herut movement

By NECHEMIA MEYERS

In 1965, Dimitri Tchouvakhine, the then Russian ambassador to Israel, paid a friendly visit to the home of Menachem Begin, head of the right-wing, strongly nationalistic Herut Party. In the course of an animated discussion, Begin brought up the question of Jewish emigration from the Soviet Union.

Tchouvakhine, well-acquainted with the Israeli political scene, expressed surprise at Begin's interest in the subject, since, said the ambassador, Jews who came to Israel from the Soviet Union would most certainly not vote for Begin's party.

The Herut leader replied that he was quite willing to take a chance, and that he still favored the free exit of Soviet Jewry, whatever the consequences for his own party.

It is now apparent, in the wake of substantial immigration from the Soviet Union, that Tchouvakhine was wrong and that Begin has no cause for concern. On the contrary, it is the dominant Labor Party that is worried.

Statements made by Soviet Jews at the recent Zionist Congress and elsewhere indicate that Herut, and, to a lesser extent, the religious parties, will probably be the main beneficiaries of the new "Russian vote."

Under Israeli law, immigrants acquire citizenship and the right to vote from the moment they arrive at Haifa or Lydda. So if Jewish immigration from the Soviet Union continues to swell, the Soviet immigrant vote could decide the fate of as many as five or even six seats in the 1973 elections to Israel's 120 seat Knesset.

Of course, not all the immigrants will vote for one party, but an astonishing number seem to lean strongly towards Herut. To some extent it is because Herut (and the Herut-influenced Jewish Defense League) have pursued a more activist approach than the "Establishment" in the struggle for Jewish emigration from the U.S.S.R.

In addition, life in the Soviet Union has made the newcomers suspicious of anything connected either with Socialism and/or with officialdom. Herut, an anti - Socialist, opposition party builds on these suspicions and on the fact that Israel's bureaucracy, generally blamed by the immigrants for their inevitable adjustment difficulties, is dominated by the Labor Party.

Thus if a petty government or Jewish Agency bureaucrat appears guilty of boorishness, indifference, procrastination - or all three - it is the Labor Party that bears the blame. And the admiration felt and expressed by Soviet-Jewish immigrants for Labor Party leaders such as Golda Meir and Moshe Dayan somehow does not seem to increase their respect for the party itself.

The mass immigration from all over the world that has tripled Israel's electorate since her citizens first went to the polls in January 1949 has not basically altered the pattern of Israeli politics established then. The labor parties have always received from 40 to 50 per cent of the vote, and have always ruled the country in coalition with the religious parties and/or right-wing elements.

It only remains to be seen whether the votes of Russian immigrants will start a new trend, one which may eventually end labor domination of the Israeli political scene.

'Yiskadal, V'Yiskadash'

Holocaust survivors should pray as one

By DR. BERNARD SHAPIRO

As a concerned member of the Toronto Jewish Community, I had hoped that over the last 20 years we had managed to achieve community solidarity in the Holocaust Memorial Service sponsored by the Canadian Jewish Congress. This year, the community wide memorial service was planned for and took place on April 11th at Beth Tzedec Synagogue.

I was therefore stunned to read in your paper of April 7th that the Orthodox Jewish Community Council was planning a separate memorial service at Shaarei Tefillah on Monday April 10th. And in the issue of April 14th, I read that it had indeed been held separately from the rest of the Jewish community.

I had heretofore been so proud of the maturity, wisdom and fraternal attitude of Toronto's Jewish community. We acted as one community on many issues.

As vice chairman of the Committee for Government Aid to Jewish Day Schools, I worked together with Reform Conservative, Secular and Orthodox Jews. We planned together and jointly paid out of our own pockets for the expenses incurred in this undertaking. The only unfortunate aspect is that to date, we have not been successful.

As a member of the Board of Jewish Education, I sit together with Reform, Conservative, Secular and Orthodox Jews. We deliberate, we weigh each problem as fellow Jews and decide on the basis of merit where each educational dollar should be spent. We do not vote on denominational lines but as Jews interested in Jewish education and Jewish survival.

I personally, although a member of a liberal congregation, am at home in any synagogue. When I have Yortzeit, I will frequently go to a service at an Orthodox Synagogue because it happens to be closer and more convenient. As Sydney Harris stated in your paper "I have never been able to convince myself that there is a different Kaddish for the Orthodox."

I was so certain we had achieved solidarity on major communal issues. For example, the rabbis' march and vigil which took place in Ottawa last October, during Kosygin's visit. Rabbis from all over Canada - Reform, Orthodox and Conservative put on Talessim and marched together and prayed together. As a community of Rabbis, they exhibited their common concern for the plight of their fellow Jews in the Soviet Union.

But now the Orthodox Jewish Community Council has created a schism in the Toronto community. With no desire to desecrate the memory of the six million who died during the Holocaust, I ask my Orthodox friends and rabbis: - In Auschwitz did the Nazi fiend differentiate between those who did or did not observe Taryag Mitzvot? Was not the Nazi "final solution" aimed at Kol Yisroel without separating those who did or did not follow every "pintele" of the Shulhan Arukh? Every Jew was equal in life and death before the Nazi murderers.

To take upon oneself the cloak of self righteousness; to divide the community; to disregard the various colorations and persuasions that make up the beautiful fabric of our total Jewish Community is arrogant. But to intimate that - He Who hearkens to prayer does not listen to every Jew's Tefillah, is tantamount to Chillul Hashem.

As a past president of Temple Sinai Congregation and also as a past president of the Canadian Council of Liberal Congregations - I am disheartened and dismayed. For so many years we have all attempted to act together on major community issues and observances under the unifying leadership of the Canadian Jewish Congress. Personally, I still cannot accept that our Jewish community has to be divided.

I could say much more, but do not want to demean the memory of the six million - for many of whom there is no one left to repeat the Kaddish.

I implore my Orthodox fellow Jews that in future, to honor the memory of those who were ONE in death, that we, the fortunate survivors should pray as ONE to the Melech, Malchai, Hamlochim and repeat together with humility and reverence,

"Yiskadal, V'Yiskadash. . . ."

All is quiet on morning patrol

By CHARLES WEISS

The border had been quiet for a few days. But that didn't really matter to the people stationed at this army post on the Lebanese border. The brand-new patrol road had to be checked out for terrorists.

We went out with the morning patrol-two command cars following a team of four men on foot. The machinegunners in the command cars kept their fingers on the trigger.

To our right was Lebanon, to our left the orchards and fields of northern Israeli villages. The border here was marked by an elaborate barbed wire fence, punctuated with all sorts of things that we weren't allowed to photograph.

The four men on foot examined the fence carefully, looking for signs that someone had crossed. For about a quarter of an hour they huddled around what looked like a mark left in the grass by something alive. Finally they went on. By majority vote they decided that it had been a porcupine. One member of the patrol took one of the quills he had found as a souvenir.

It was a leisurely inspection. There was time to smoke, talk about football, even eat breakfast. But the group kept moving and the machinegunners kept their fingers on the trigger.

In the two hours we spent with the morning patrol, we didn't see a single Lebanese. Off in the distance there was a fairly large town, but without glasses you could see neither smoke nor movement.

The new patrol road has an almost virgin look to its deep black asphalt surface. It is flanked on both sides by a stretch of bare earth.

The road itself is too narrow for two vehicles to pass. Once you go on the road, you have to stay on it till the patrol passes one of the frequent side roads leading out. No one backs up onto the shoulder to turn around. There might be mines.

Most of the soldiers on the patrol were reservists. Their stocking caps were pulled on over balding heads. Every one was buttoned up tight against the penetrating morning cold. Parked at crazy angles in the mud around the little army post were nearly a dozen cars, the private transportation of many an Israeli reservist during the 1970s.

ask the rabbi

Is toupee enough for prayers?

1. If a man wears a toupee need he also wear a yarmulka (skull-cap)?

RESPONSE:

The question of head covering has been much discussed. There is no actual law that the head has to be covered even for prayer, but it is the universal custom among Orthodox Jews to cover the head. (Reform Jews leave it optional.) Your question then, concerns the traditional position. It is raised in the recently published Modern Reform Responsa by Soloman B. Freehof (No. 53, pp. 302-308). The questioner at first dismissed the question as trivial but when it came up again he realized that there are people to whom it is important. Freehof states that the question can be decided only by analogy with the wearing of a wig by women. He concludes that an Orthodox rabbi would admit that when one wears a toupee the head is covered yet he would probably demand that a yarmulka be worn too, on the grounds of marit ayin (for the sake of appearances), since people who observe it will not know that a toupee is worn.

The question has been considered by a number of authorities. David Hoffman (1843 –1921) was asked (Melammed Lehoil 11, p. 51) whether, if the courts demand it, it is permitted to take an oath with uncovered head. In the course of his reply, Hoffmann quotes H.J.D. Azulai (1724-1806) who discusses the question of whether a toupee serves as an adequate head covering for prayer (Chayim Shaal, 11, no. 35).

The question is also discussed in the gigantic compendium Pahad Yitshak (s.v. piruka) by the Italian Rabbi Isaac Lampronti (1679-1756). Lampronti is very strict, holding that "those who sit wearing only a toupee on their heads are as those who sit bareheaded." On the other hand the German Talmudist Judah Ashkenazi, in his famous Commentary to the Shulchan Aruch entitled Baer Hetev (Orach Chayim 2,6) rules that a toupee is considered to be a head covering, though he goes on to say that because of marit ayin one should wear a covering on top of the toupee "if this is possible."

So it would seem that strictly speaking the toupee suffices but it is better to wear a yarmulka in addition.

Jews' heroic fight in Warsaw Ghetto

When German forces entered Warsaw on Sept. 29, 1939, there were 393,950 Jews, comprising a third of the city's population. By July, 1942, 300,000 Jews had been deported by the German's Death Machine to be incinerated at Treblinka and elsewhere. On April 19, 1943, the Jews struck back and the Warsaw Uprising began.

Yad Vashem commemorates the victims of the Holocaust.

By GABRIEL REY

LONDON (JCNS) -

It was the eve of Passover, 1943 (April 19 in the secular calendar) when the Germans mounted their last assault on the last remnant of the Warsaw Ghetto. They expected trouble but hoped that the final liquidation of what once was Europe's largest Jewish community could be announced as a gift for the Fuehrer's birthday on April 20.

They were mistaken, for they had reckoned without the two resistance organizations which had been built up within the ghetto on the slogan: "We shall not surrender a single Jew."

The major body was the Jewish Fighting Organization, commanded by 24 year old Mordechai Anielewicz of Hashomer Hatzair. It was composed of members of the various pioneering youth movements; the Bund (the Jewish Socialist Party in pre-war Poland); the Communists, and all the Zionist parties except the Revisionists (followers of Jabotinsky). These last, together with former officers and NCOs of the Polish Army, had set up their own resistance body, called the Jewish Military Union (Irgun Zvai Leumi) under Pavel (Paul) Frenkel. The JFO had more than 700 members, the Union about 400.

But they were not the only fighters in the uprising. In every one of the four parts into which the Ghetto, had been divided by the Germans there were separate units such as the Jewish porters, groups of workers in the German workshops, and armed men hiding in the many bunkers. In all, the number of active Jewish resisters during the uprising was estimated at some 6,000, with many more resisting passively by ignoring German orders.

Though the Nazis knew of the preparations for resistance, its scope and effectiveness took them by surprise. Here is an extract from Stroop's official report: "After our first burst into the Ghetto the Jews and Polish bandits succeeded by a prepared armed onslaught in repulsing our attacking forces, together with their tanks and armoured cars."

For several days the Ghetto fighters held their main positions, forcing the Germans to retreat at night and rejecting all calls to surrender. The blue-and-white Jewish flag, in some parts also the white-and-red Polish flag and, occasionally, even the red flag of the proletarian Left, were kept flying over the Ghetto.

A letter, dated April 23, sent by Anielewicz to his friend Itzhak Cukierman, who was the liaison officer between the JFO and the Polish underground on the "Aryan" side, reflects the elation of the fighters, as well as their clear appraisal that no amount of heroism could alter the final outcome.

He wrote: "What we have gone through is impossible to describe in words. We are only aware of one thing - what occurred has exceeded all our most daring dreams. Twice the Germans have been put to flight from the Ghetto. . . . It is impossible to describe the conditions in which the Jews now exist in the Ghetto. Only some will be able to survive. All the rest will perish sooner or later. . . ."

They kept the pledge that "every doorstep in the Ghetto shall remain a fortress till the end." Jews let themselves be burnt alive or jumped to their death from burning houses rather than surrender. Those who were caught refused to disclose to the enemy the secret hideouts or underground tunnels linking the Ghetto positions with each other. Stroop complained in one of his regular reports that it was impossible to obtain any infor-

On May 8 the Germans surrounded 18 Mila Street, which housed the bunker of the command of the JFO including Anielewicz. In a gesture reminiscent of Massada, the fighters decided to commit suicide rather than fall into enemy hands.

It was, however, only on May 16 that Stroop was able to report to his superior that "the former Jewish quarter in Warsaw has ceased to exist." He put the figure of Jews killed in the uprising and executed afterwards at 56,065. To this estimate, he stated, should be added another 5 to 6,000 who had probably perished in buildings which had been burnt down or blown up. He put the number of bunkers destroyed at 631.

One more victim should be added to the list. On May 12, 1943, Shmuel Zygielboym, the representative of the Bund on the Polish National Council in London, committed suicide in protest against the callous indifference of the outside world to the tragedy of Polish Jewry.

Why was the 24th year different from Israel's 23 preceding years?

By W. GUNTHER PLAUT

Israel at 24 is celebrating what in many ways may be its most unusual birthday. Why is this year is different from the 23 that have gone before? To put it in a nutshell: Israel's 24th year was, in the brief course of the nation's existence, its first year of Zionism revisited.

That is not to say that the 23 years before were not filled with remarkable achievements. They were, of course. Think of independence itself, the struggle and the victory. Think of the magic carpet which brought the Yemenites, the influx of the North Africans, the remnants saved from European concentration camps. Think of three wars and what they meant. Think of the building of a country, the skies darkened with clouds of fear and brightened with rays of hope. Think of Jerusalem. All this in a brief time of a mere two dozen years. And yet, this last year was different.

At first sight there does not seem to have been much change. To be sure, Israelis feel more secure, and with good reason. The country has greater external stability, it has grown economically, it has no unemployment, people are hard at work and the possibilities of political accommodation and even eventual peace are better today than they have been in all the years of her existence.

At 24, Israel has of course also developed the problems, tensions and conflicts of older nations. Inflation is as dangerous in Israel as it is anywhere else. Automobiles have outgrown the road system, with an attendant increase of serious accidents. Strikes have no holy aura because they take place in Israel. There is poverty. The lack of adequate housing and the high prices that have to be paid for any living space have led to bitter internal debates. But in the long view there is nothing new about this. Economists have predicted these developments for years, even though they have not always been listened to. Political analysts who have generally viewed the Middle East as a powder keg do not presently find it to hold any signs of significant danger.

And yet, this 24th year has in many ways been the most revolutionary of all. This was the year when the Russians came. That may not appear as either a great insight or as worthy of additional emphasis. But there is something about the Russian immigration which is different from any aliyah since 1948. The Russian aliyah is a return to the Zionism of old. That in plain and simple language is its remarkable character, and it is part of the reason that it has caused so deep a stir in Israel itself.

Until the advent of Hitler, Jewish Palestine was peopled by Zionists, that is, by men and women who came to the land in search of an ideal and to fulfill a dream. From the days of the Biluim on, the settlers arrived literally as harbingers of the Messiah - whether they defined him in religious or secular terms. They came to hasten the redemption and make the Promised Land a land of justice and equity which would make man truly human.

Then came Hitler and the war years, and Jews now came less because they were Zionists, but because Eretz Yisrael was a place where they could survive. For most of them - perhaps with the exception of the Yemenites - it was a haven for the dispossessed, a homeland for those in search of a home. Zionists in the old sense were now a minority. To be sure, they too came: from Canada and the United States, from South Africa and England, from South America and other places. But in comparison to the hundreds of thousands who came because they had to come, the old-style Zionists were few.

And this is why the 24th year of Israel's existence was radically different. In this year, 40,000 Zionists of the old style did come; Zionists in search of a dream and of redemption; Zionists who sacrificed everything they had in physical comfort and personal security; Zionists who stood up against an autocratic, monolithic regime to assert their Jewish selfness.

For some years the word Zionism has had a slightly negative tinge, in Israel itself, but now suddenly the word is serious currency again. For the Russian olim are dead serious about their Zionism, and those who have come on aliyah from other lands have gained new stature because of the Russians. Together they have added a new dimension to this land of many dimensions. In the 24th year of Israel's independence, Zionism has returned in earnest.

A special, hearty mazal tov is called for from all of us.

Unpredictable flowers bloom in garden of North American Jewry

By J. B. SALSBERG

My uncle Eliezer complained that for altogether too many weeks my columns have been unusually burdened with Jewish Weltschmerz. "After all," he said, "the winter has passed and even if it refuses to exit, according to the directions of the calendar, spring cannot be far behind, so show a bit of good cheer."

I realized that, as usual, my uncle was right. It was indeed time to relax a bit. So, over steaming glasses of tea, with lemon of course, I told him some strange and curious stories that reflect Jewish experience in the 70's.

It is on uncle Eliezer's insistence that I repeat them here with the assurance from both of us that what you will read hereon is the truth and nothing but the truth - even though it may sound unbelievable.

1. The story of the radical parents and their son the Rabbi.

They are a very admirable couple, these two, and they seem to continue their journey in life without cause for regrets. They are moderate radicals and are members of a secular Jewish organization. At a recent banquet tendered by that group I was pleased to find myself seated at their table.

After the usual pleasantries all around, I found myself fascinated and ultimately stunned by the unexpected turn of the conversation with the distaff side of the couple.

The innocent question was whether they were planning to escape the miserable winter weather. Yes, she said, they were going to visit their son in a middle sized U.S. city. Oh, your son lives there? Yes, he is a rabbi there. Your son a rabbi? Didn't you know? No, I didn't. It's really very nice, but how did he gravitate to the rabbinate? I mean didn't he attend a secular Jewish school? Yes, he did but in high school, he became friendly with boys who were religious and, one thing led to another and now he is a rabbi. We really didn't interfere with his plans. If it made him happy, it was fine with us.

But what followed was positively electrifying. The secular, moderately radical lady volunteered the information that their visits to their son the rabbi and his young family creates some difficulties, too. Why? "Well, you see my husband and I just can't eat non-kosher food. It's not so much religion as it is a matter of habit. We just never did and can't change now."

"But surely that is no problem in your son's home!"

"Well," said the lady, "my son is a reform rabbi and I just don't think that they keep a kosher home like I'm used to. . . .

2. The story of the Secular Jew's son-in-law.

My friend is a sparkling, witty and totally dedicated Jew - a secular Jew with a rabbinic background. When his daughter, a very scholarly young lady, decided to marry the brilliant, non-Jewish intellectual she met at the university, he wasn't he assured me, very happy about it. But marry they did.

Now, says my friend with the broadest of smiles and the sparkliest of eyes now just listen to what has happened.

My son-in-law, a teacher in a Mid-West university in the U.S.A., became absorbed in Judaic studies. He did it quite on his own without anyone's help or guidance.

Gradually, he adopted the complete orthodox life-style. He resigned his teaching post and limited himself to the role of a consultant in his highly specialized field. The Shulhan Arukh (the universally accepted code of orthodox Jewish behavior and practice since the middle of the 16th century) has become his guide. The English translation of that volume is always within his reach.

My friend chuckled when he told me that his little grandson is never without a yarmulke on his head and when the little family came for the Passover the paternal home was readied for the occasion in full accordance with the rules of the Shulhan Arukh. The arrangements not only pleased my pious son-in-law, boasted my friend, but they would have satisfied my late father of blessed memory.

After listening to these and a few more tales, for which I have no room in this column, uncle Eliezer said, "Nu, it shows you that you never can tell." No, I agreed, you certainly never can tell what unpredictable flowers may bloom in the garden of North American Jewry.

Hadassah charges Aviva art show misrepresented

CORRECTION

In an article last week, on the Aviva Hadassah Chapter Art Auction, The CJN may have created confusion by employing the term "asking price".

The term as employed in some auctions represents the price below which an artist refuses to part with his work. Hadassah has however assured The CJN that the artists who participate in the Aviva Art Show and Auction are not permitted by the rules to set a minimum price. As a result, the levels at which bidding opens on April 22 will be well below the real value of each of the works of art.

Dear Editor:

Since I have been quoted in the recent article about the Aviva Art Show in **The Canadian Jewish News**, I am most anxious to correct some of the misconceptions your Mr. Mann seems to have, since the inaccuracies are embarrassing both to Aviva Chapter of Hadassah-WIZO and to myself.

Contrary to the comment that "major artists" avoid auctions, three of the six artists mentioned in the article have contributed to the Aviva shows on several occasions. (Gershon Iskowitz has been in at least nine!) It has been our policy to rotate artists frequently, which enables us to introduce new young artists to the public.

In dealing with all artists, whether of "real repute" or less well-known, we reserve the right to reject any work which we feel falls short of our standards of quality. We have been in the fortunate position of being able to be selective, inasmuch as our Art Show continues to attract so many talented artists who are anxious to participate in it.

In two different paragraphs Mr. Mann mentions "asking price", a phrase totally without meaning in the contexts in which it is used. In a legitimate auction such as ours, there is no asking price.

If any of your readers attempt to follow Mr. Mann's guidelines as to price, **The Canadian Jewish News** will have done both them and the Aviva Show, and primarily Youth Aliyah, a great disservice.

Your readers could conceivably lose out on an excellent buy for a fine piece of art if they should stop bidding at the point recommended by him, for this would still be well below the actual value of the work. Although his advice might apply to some auctions, it is obvious that he is not familiar with ours, or he would be aware that our starting prices are always set extremely low.

From a humble beginning in 1952, when there was scarcely any Canadian art, and less market for it, our show has grown in quality and stature, introducing numerous innovations to stimulate interest in Canadian Art.

Mrs. Irving J. Frisch
Toronto

The YMHA regrets the error in its mailing regarding Rabbi Herbert Fedder's lecture scheduled for the North Y on May 4. The Rabbi's topic will be "Everything you want to know about Judaism and were afraid to ask" - rather than "Everything you wanted to know about sex and were afraid to ask."

The staff of the YMHA deeply regrets the error.

Dear Editor:

In your edition of Friday March 31 on page 4 was an article entitled "Torah and Halacha kept Jews together in Exile". I wholeheartedly agree with the author of this article since I am myself a member of Agudath Israel but for one thing that terribly disappointed me: A man that so strongly advocated Torah and Halacha signs his name "Charles Anthony." That is sacrilege!

Is he called up to the Sefer Torah that way, Yaamod Mr. Charles Anthony?

Shlomo State
Toronto

Dear Editor:

Recent articles in your publication concerning Moroccan Jews seem to be a concerted effort to downgrade us.

I am writing to you as a private individual, I do not represent any group, congregation or association but I believe I represent the Moroccan Jewish Community at large when I ask you to "Please Leave Us Alone."

For your information and your readers' we are no better and no worse than the rest of the Jewish Community. We are neither Orthodox, nor Conservative or Reform. We are Traditionalist Jews!

We are doing our best to integrate and yet preserve our cultural and religious heritage. We are law abiding citizens whose only aim in life is to work, educate our children and make the best of this wonderful country. We don't have doctors, lawyers or professors amongst us - there will be many amongst our children!

If in the future you wish to fill space in your paper, I could supply you with interesting stories concerning the Central European Jews who took refuge in Tangier (Morocco) before and during the war - you and your readers would be in for an unpleasant shock.

E. Benchimol
Downsview

Dear Editor:

The organizers of the Holocaust Remembrance assembly at Beth Tzedec synagogue said that "all ages and ideologies" were brought together.

But where were most of the Orthodox? Is a Conservative synagogue treif? Is a community which cannot unite over memorializing the Six Million a dishonor to the memory of the Six Million?

Where were most of the youth? Were they, as the organizers said, studying for exams? Or can they "not forget" because they can not remember?

And where were most of everyone else? Is the large assemblage a suitable vehicle to express our concern with the Holocaust? Are we still concerned?

Judy Platt
Toronto

CJN seeks short letters

The Canadian Jewish News welcomes letters from its readers but asks that these be kept reasonably brief and to the point. Due to space limitations, lengthy letters will not be considered for publication.

Features

Looking ahead

Can Jews survive in separate Quebec?

By DR. STUART E. ROSENBERG

The problems raised by Separatism for the Jews are many. Can they survive in a homogeneous nation-state? Historically, in a homogeneous nation-state there has been a trend toward fourth - generation "Jewish evaporation". Despite the many American theories paying homage to hopes "beyond the melting pot", and despite lip service paid by a small group of liberal American intellectuals to "cultural pluralism", in practice, America has been essentially a "white-Anglo-Saxon Protestant" country, with the major exception of two or three eastern seaboard cities. Moreover, American blacks, until very recently, had served as the major "outsiders", thus buffering the Jews and offering some respite from the traditional Jewish role as the marginal, pariah-like men in traditionally Christian-oriented countries.

But what options remain for Jews in Canada, if the "mother city" of Montreal with almost half of the country's Jewish population separates? Or even if it does not separate, what are the chances for a strong Jewish consciousness and cultural verve to continue to grow if Jews get caught in the crossfire between the Anglophones and Francophones of Quebec and the resultant unrest in the rest of Canada?

In the past, there was no way that the Jews could have worked closer with the French. French-language schools were Catholic; indeed, they were specifically organized in order to retain a unity between Catholicism and French Canadian culture. Nevertheless, a greater percentage of the Quebec Jewish population speaks French as its first language than ever before, and an increasingly growing proportion of the remaining Jewish population is either bilingual or learning French. According to the 1961 Dominion Census, 36.5% of the Jewish population of Quebec was bilingual - speaking both French and English. In the entire province, Jews ranked highest among its bilingual residents - except for Metropolitan Montreal, where Jews were second only to French-speaking Canadians in this regard.

But there is a growing fear on the part of many Anglophone Quebeckers - and many Jews among them - that Quebec nationalism is really moving away from bi-lingualism toward unilingualism - French alone. Proponents of unilingualism - mostly among the separatist-oriented groups - maintain that bilingualism in Quebec has, to all intents and purposes, historically always been identified with colonialism.

But the greatest threat to the French language in Montreal is not the growing number of Anglophones - but the new Canadians. Indeed, Bill 63, passed by the Union Nationale Party as recently as 1969 is already being seen as a major stumbling-block to a French language Quebec - and this pushed more and more French Canadian leaders to a willingness to accept unilingualism (French only) in theory, if not yet openly in practice.

This problem, of course, leaves the Jewish community of Montreal in a most vulnerable position despite every attempt on its part to identify with the "French fact"; despite their very high rating as French-speaking members of a minority; despite their willingness to work within "our Quebec culture which we love" (quote from Montreal Allied Jewish Community Services) - culturally, religiously, and even politically, they score very low in the eyes of Quebec nationalists.

(Cont'd from Page 1)

Divinity degree

"Recently its editor, the Rev. A. C. Forrest, was forced to admit on a nation-wide television program, that whereas he had devoted countless articles and a whole issue to a subject of special concern, Arab refugees, he had never done an issue on Jewish refugees. More recently still, he published a scurrilous article, virtually identical with another by the same author in **The Cross and The Flag**, the racist, anti-Semitic hate sheet of the notorious Gerald L. K. Smith. Yet throughout all these developments, United Church officials have either defended Forrest or kept silent.

"It is therefore all the more heartening to have this proof that views maintained by officials of the United Church are not necessarily those of its members and its institutions."

Fackenheim, whose family fell victim to the Nazis in the Second World War, has been recognized as one of the leading philosophers of the Holocaust. In this role he has had numerous sharp exchanges with Rev. Forrest, who has editorially denied that Christian churches in Germany bore any responsibility for the Nazi outrages.

In its letter to Fackenheim, the college said the degree is "to recognize our indebtedness shared with other Christian theological colleges in Canada for invaluable, theological insights you have given to us in speaking and writing."

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Looking for a real gem? Then why not meet Harold Weinstein at the GORDON JEWELLERS. He's a qualified gemologist who acquires precious stones from all over the world and specializes in re-designing and creating the most eye-popping jewellery pieces ever! Imagine what would happen if you gave her a demantoid garnet that combines the green of an emerald with the fire of a diamond, or a coffee brown diamond ring, or a 14 karat antique gold crown charm piece set with amethysts, jades and pearls or an 18 karat gold jester pin set in diamonds! He's got custom made gold ropes, necklaces with matching bracelets, chokers and fantastic clunky-chunky gold rings. And you don't have to be near retirement to buy the fantastic gold cuff links or Patek Phillippe watches. And don't forget the exciting fashion jewellery - belts, rings, ropes and expert appraisal service. So, for dinstinctively different creations, visit the GORDON JEWELLERS, TORONTO DOMINION CENTRE, 368-1821 or FAIRVIEW MALL, 491-5226 - and put a little jewel into your life.

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And don't forget the blue satin bridal garters or the pink feather boa stole! But if you're an artsy-craftsy creative-type, they've got jewellery findings so you can make your own earrings, rings, belts and leather patches by the bagsful. You'll always get expert service 'n' advice and you can shop by mail, telephone or catalogue. So, visit THE DRESSMAKER'S SUPPLY CO. LTD., 1325 BAY ST. 922-6179. Open Thursdays and Fridays until 8:30 p.m.

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Producer Elsa Franklin.

Producer Elsa Franklin

"All I've ever asked for is adoration"

personality profile

By GEORGINA CANNON

Talking with television producer Elsa Franklin, I became very conscious of sitting opposite a human tornado. Even in moments of split second repose, her hands were never still; feeling her face, her desk, stressing a point in conversation, always moving, tapping, touching.

Within seconds of our meeting, she told me that she had given up smoking, again, 24 hours previously, but couldn't stop biting her nails. A habit she'd carried over from childhood.

Born in Ottawa, Elsa has had a kaleidoscopic show business training, starting at the Academy of Radio Arts and culminating in 1949 at the Martha Graham Dance School in New York. When she returned to Ottawa in 1950, she met writer Stephen Franklin. Three months later they eloped, to Vancouver.

Ten years and three children later, she opened a book shop which quickly grew to a chain of four. In 1962, Stephen received a fellowship at the University of Toronto and they came to Toronto.

Elsa became a public relations consultant to McClelland and Stewart. Then in 1964 she moved to Screen Gems as a producer, where today she producers the **Pierre Berton Show**, and **Under Attack**, which she devised and created herself.

"I'm very lucky, in that Stephen, my husband, is the most mature man I've ever met. He puts up with me brilliantly. I'm a good wife too, in my own way. I've never demanded money from him, or driven him to be successful.

"All I've ever asked for is adoration. Constant attention and adoration! He's solid and logical - I'm the emotional one in the family. My kids get a little embarassed by me sometimes, but they allow me to be 'different', and sometimes they think I'm not too smart. Next to them, maybe I'm not!

"Melissa, my youngest daughter, is 15 and she's brilliant. For the past two years she's been taking 25 subjects, including Chinese and Ancient Greek. She wants to go to Cambridge University next year. She's a writer, and a good one, she's working on something for the CBC right now. At the moment she's very left wing, which is fine with me. I'd rather she be a political something, than nothing at all.

"Jodi, who's 19, is taking an art course at Venice University. She's more emotional, but independent and very much her own person.

"Havoc, the eldest, is 21. He's at York taking science and photography. He's going to be a geneticist. They're all workers, bright and involved with life at different levels. I think it's probably because they've always seen Stephen work at home, and know that I'm actively working at something too. Work and active intellectual participation in living has always been part of us as a family.

"I'm not worried about my kids and drugs. They've all smoked pot at one time or another, as most kids do these days. But they haven't smoked enough to affect their work. That's the main thing.

"In some ways I'm easy going with them, I suppose, but they consider me a tough mother. I won't get trampled on. I'm a person in my own right and they have to recognize this.

"I remember once, being in London for a taping session with Pierre, and Jodi flew over from Venice to see me. She came into the hotel with all her dirty laundry for me to do. She won't do that again!

"Although I'm a working woman, I'm not for Womens' Lib. I'm free, but not competing with anyone. Just myself. I had trouble with the family when I started working again. My brother, for instance, totally disapproved, but they've all been won over when they see that a family structure doesn't necessarily disintegrate with a working wife.

"I have to be doing at least two things at a time, all the time, otherwise I get bored. And if I get bored sometimes I'm rude to people, just to get a reaction. I'm not really very nice at all.

In travelling around the world, I've discovered that people are the same, everywhere. They all respond to the same things. Love and caring.

"To me, obscenity is not dirty movies - in fact I think they're funny. But race jokes are obscene. Making a joke out of someone's heritage is really not funny at all.

"Some cocktail parties are obscene too - all that glitter and nothing underneath. But dirty movies are a scream. In fact one of my friends in New York has just made a spoof on one, called Sex After Death, and it's hilarious.

"My working year from May to May is very organized with devising and taping shows. I don't trust anyone enough to delegate. I'm sort of mother hen to the whole crew, and of course when we travel, there's much more pressure.

"Because of the tight schedules when I'm working, I hate an organized social life. I've lost quite a few friends by accepting dinner dates a couple of weeks in advance, then not showing up because I didn't feel like it. I much prefer to have people drop in and stay for dinner."

Kiev family suffers trumped up charges

By KAREN FEIG
Toronto Student Council
for Soviet Jewry

When speaking to Jews in Russia, we sense not a blind optimism in Canadian herotactics, but rather a veritable gratitude for all that we do on their behalf.

"I have no words to say how much I thank you . . ." laments Esther Markish, a 60 year old captive of Soviet Russia, " . . . you are so good to me and to my son. Thank you very, very much . . . do not forget us. If you can do something for us, please do all that is possible. . . ."

The Student Council for Soviet Jews receives such pleas for help by phone every week. From thousands of miles overseas, Jews are reaching out to us for strength and reassurance.

The phone calls become more frequent as their cries grow more urgently persistent. They bemoan their condition in Russia and in a recent call to Esther Markish she seemed to cry on their behalf, "It's bad here. We are sitting here and we are waiting for an end to our trouble. You must appeal to the Russian government. In you lies our strength. You must do all that is possible. You must request from the Russian government that they should let us live."

The latest knife at the throats of the Soviet Jews involves a family in Kiev who is suffering the consequences of trumped-up charges resulting in a series of court hearings.

According to our Russian sources, the family Berenshtein (Simon and Yevgenya) had applied for exit visas to Israel but were refused. They have a 10 year old daughter who was born to Yevgenya's first husband.

Since her mother's divorce six years ago, the child has been living with her mother and stepfather (whom she loves very much). However, there exists in the child a bitter hostility and fear towards her real father, which is being worsened by the possibility of her father claiming her custody in a court hearing scheduled in a short time.

The tragic irony in this case involves the unusual circumstances which lead us to believe that the Soviet authorities have been meddling again. David Bat, the child's first father, is a journalist whose noteworthy position places him in extremely high regard as far as Soviet authorities are concerned.

Therefore the request for his daughter to remain in Russia with him should her parents be permitted to leave, may greatly influence the Soviet authorities in Bat's favor, leaving mother and daughter separated indefinitely.

Although nothing is said in blatant confirmation, it appears that the Soviets have added another family to their black list. Desperate attempts are being made to get to the truth. The Berenshteins have been more than willing to tell us about their situation which indicates that there must be countless numbers of Jews who are in similar or worse circumstances.

It is for them that we must endeavor to learn more. It is for them that we must continue to send money, food, clothing and most important, telegrams and letters of protest to such Soviet authorities as Prosecutor General Rudenko (the Kremlin, Moscow, USSR) and the Central Committee Communist Party (Kiev).

Diaspora needs Israel

KINGSTON -

"Whatever the Diaspora communities are doing for Israel, they are doing more for themselves," declared Israeli Gen. Herzl Shafir at a recent United Israel Campaign meeting in Kingston.

"Without a strong Israel able to take in Jews from all over the world, the little Diaspora communities would be unable to survive," he said.

The Kingston campaign, which was culminated with a celebration of Israel's 24th Independence Day, has seen UIA pledges increase by over 33% this year. This includes the substantial pledges from the Women's Division, headed by Joan Kizell.

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International news

A fund raiser's day...

Photographer Joe Black followed Mike Harris on a Sunday canvassing trip for United Jewish Appeal—Israel Special Fund, and these pictures tell part of the story. Bachelor Mike is an active member of Shaarei Tefillah Synagogue and is its UJA chairman.

At home, Mike studies the pledge cards carefully before heading out on calls . . .

. . . and his first stop is at the home of Mr. and Mrs. Arnold Frischman and family, Ridgedale Drive.

. . . where he gets Frischman's signature on a card, with the whole family, including Sammy the dog, looking on happily . . .

At day's end, after other successful house visits, Mike drops into the synagogue to tell board members of the urgent need to complete their canvassing.

Cars spark internal conflicts on kibbutz

By ARTHUR GARMAISE

RAMAT GAN -

The kibbutz style of life is being assailed by the automobile which has already caused sufficient disruption in Israeli society.

Swollen accident statistics, the insatiable need for new expressways, the shopping centre and drive-in theatre style of living, all bear witness to the impact of the motor car, and now it is making its influence felt in that last bastion of austerity and rejection of private property.

The Hashomer Hatzair kibbutz is reeling under the internal conflicts generated by the automobile. These conflicts were predicted three years ago by Elon Sabar, writing in the **This Week** edition of Hakibbutz Ha'Artzi. He said it was improper for the kibbutz movement to allow itself and its members to become owners and users of automobiles. He felt it would generate corrupting attitudes akin to the lust for privately-owned goods. Saber's predictions have not been too far off the mark.

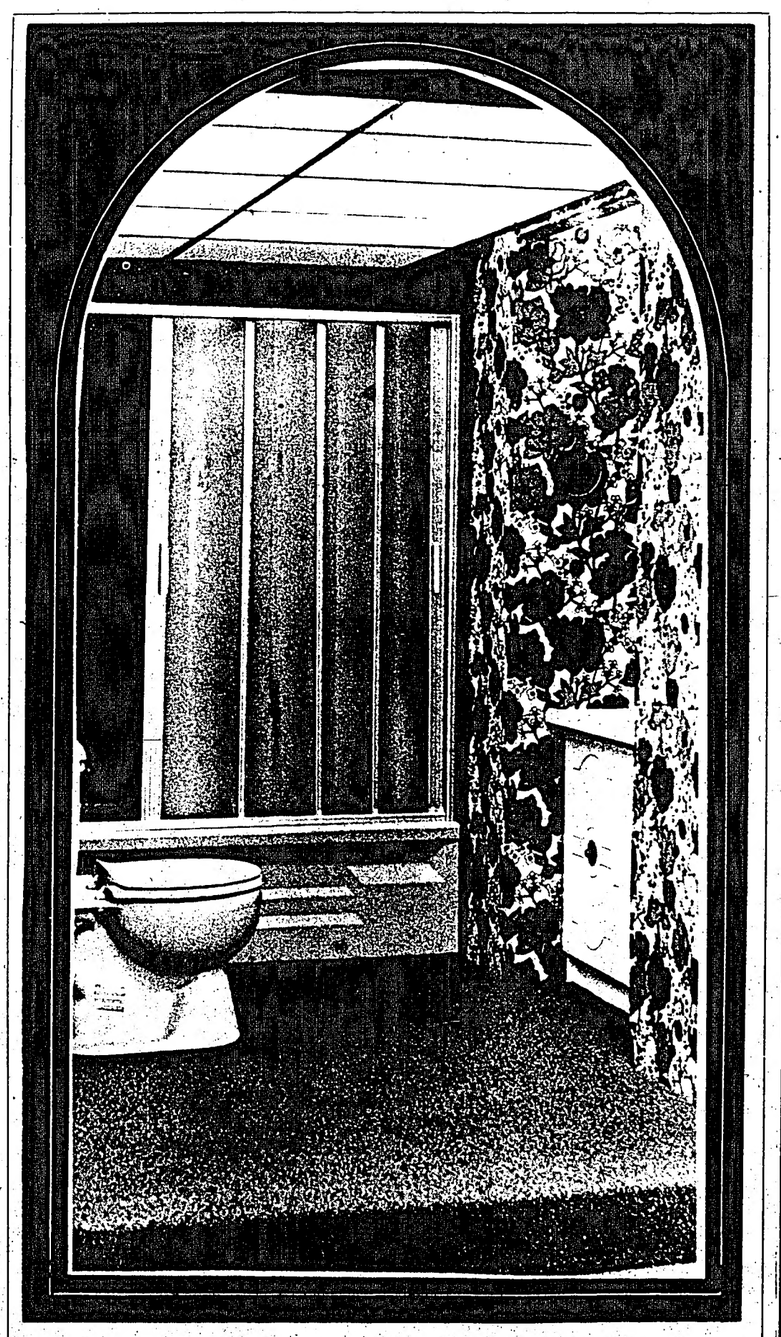
Automobiles have been supplied for the "outside workers" - those workers and kibbutz members who have jobs away from the farms: in the cities, in the movement's offices and in governmental and institutional employment. Some of these drivers have developed protective feelings for their cars and feelings have run high. The manifesto of August, 1969, sponsored by Kfar Masaryk, called for strict committee control of all cars and allocations to all members. There has been resistance and counter-resistance; deflating of tires; open threats of bodily harm to the perpetrators; anonymous letters to the drivers; painted slogans; spying on the destinations of the drivers - a new and unpleasant atmosphere of suspicion and bitterness.

By August, 1970, the matter was serious enough to merit the attention of the central Review Committee of the Hakibbutz Ha'Artzi organization who were obliged to declare that in far too many kubbitzims the matter was not being tackled in the right way and was affecting the collective spirit of the members. A significant move to the settling of the problem was the purchase and supply of no less than 300 automobiles to the kibbutzim, for regulated and controlled use under committee supervision.

The root ideological problem remains, however. There are those who, like Yaakov Chazan, M.K. who say "The time is not far off when every kibbutz member will have a car," and who wholeheartedly approve of such a state of affairs.

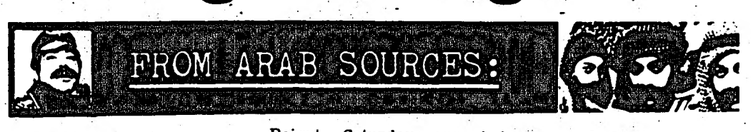
Others, like Sabar, see it intensifying the proprietary urge and militating against the whole spirit of non-private property and the preference of collective to selfish enjoyments.

The lines are drawn; the fight is by no means over.



Canadian firm gets oil rights

The Daily Star - Beirut



AMMAN -

A Canadian firm, Desco Investment Ltd., has been awarded a 40-year oil concession in Jordan under an agreement signed here.

Ahmed Lawzi, Jordan's prime minister, signed the accord in his capacity as head of the natural resources authority.

In a speech after signing the agreement, Lawzi expressed the hope that the Canadian firm would achieve "successful results as regards the striking of oil in Jordan."

Mahmoud Hawamdeh, vice chairman of the natural resources authority, told reporters the agreement would be implemented in two stages - the first that of prospecting for oil and the second of oil exploitation.

He said the Canadian firm had pledged, under the agreement, to spend $20 million on oil exploration in northern Jordan.

The Jordanian government will get 12.5% of the profits as royalties and 25% as taxes, he added.

Hawamdeh said the percentage would increase should the company withdraw its capital, provided the taxes did not exceed 50%. The natural resources authority will have a 45% share in the profits in the event the company strikes oil, he added.

BEIRUT -

Policemen on a road block in the Musaitbeh area of Beirut Saturday arrested George Habash, leader of the Popular Front for the Liberation of Palestine, when he was found to be carrying a gun and no identity card.

He was taken to the Musaitbeh police station where he was identified and released.

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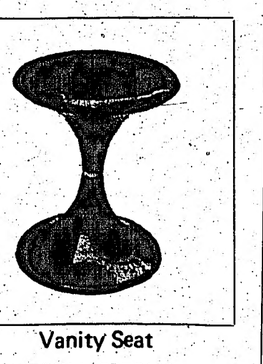

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DON MILLS EXECUTIVE – $42,500 4 bedroom back split, broadloomed, L-shaped living and dining room, 16 X 10 kitchen, 14 X 11 master bedroom w/ensuite bath, lovely carpeted rec. room and bar, pool sized lot backing on green belt, 6 1/4 percent mortgage. Mr. A. Green 752-3111.

BAYVIEW SOUTH OF STEELES – 4 bedroom contemporary 2 storey $10,000 down, elegant entrance, entertaining size living-dining room, 3 bathrooms, beautifully divided basement, immediate possession, Mr. Lissog 961-4444.

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HARMAT, LESLIE - On Apr. 15, late of 275 Blecker St.
KATZ, BEATRICE - On Apr. 12, late of 88 Rajah St.
MOLDOVAN, CLARA - On Apr. 14, late of 553 Glengrove Avenue West.
OLCH, VICTORIA - On Apr. 16, late of 31 Walmer Rd.
SHORE, FRANK JACK - On Apr. 14, late of 34 Glen Rush Avenue.
SNIDER, SAM - On Apr. 16, late of 3171 Bathurst St.
SPEISMAN, THOMAS - On Apr. 11, late of 9 Wendy Cres.
STARKMAN, CARRIE - On Apr. 15, late of 190 Sandringham Drive.
STEINER, MAX - On Apr. 12, late of 2515 Bathurst St.
WOLSTAT, ABRAHAM - On Apr. 14, late of 46 Baycrest Avenue.
ZADKIN, MARK - On Apr. 14, late of 1 Rosemeath Gardens.

Y begins school program

TORONTO –

The YM-YMHA, in order to reach children in areas remote from it, has instituted programs in neighborhood schools.

Martin Park, the Y's program director, told a group of women on tour of the northern building that the program started at Forest Hill West Prep Elementary School.

"We plan to go into other areas in the northeast periphery of Metro where there is a concentrated Jewish population," he said. "We offer children many of the same programs now available at the Y."

Park together with Paul Caplan, director of day camps, played host to the Community Awareness spring tour organized by the Federations of Jewish Women's Organizations which operates under the aegis of the United Jewish Welfare Fund of Toronto.

After lunch, the women went on to the Jewish Vocational Services where executive director Milton Friedman and his staff spoke about the vocational concerns of the 70's, followed by a tour of the workshop.

"In our counselling department we are encountering young people who ask us: "Will there be work for me after I've completed my education? What kind of life will I lead in the 70's and how do I plan for my future in a so rapidly - changing society?'" Friedman told the women.

"We see more and more people who are unemployed for the first time in their lives after working at the same job for 25 years," he continued. "They ask us if they will ever be able to get anything permanent and lasting that will offer security for their families. These are vital questions that we at JVS are trying to cope with."

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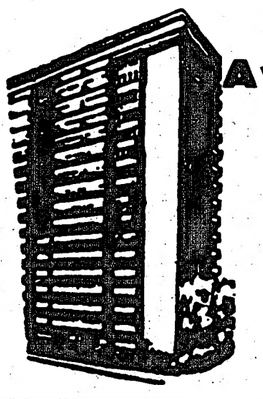

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2,000 at Warsaw Ghetto Service

By JUDY PLATT

Toronto rabbis lead the congregation in prayer at the Canadian Jewish Congress' Holocaust remembrance at Beth Tzedec. Over 2,000 people attended. Photo by Gadi Hoz

"After 29 years, how does one commemorate the death of six million? Does one still hate - or does one forgive? One thing is clear: we cannot forget."

These were the introductory words of Mrs. Louis Frieberg who chaired the community Holocaust Remembrance assembly at Beth Tzedec Synagogue.

Jewish students lit the memorial candles for the Six Million Martyrs, whose communal yahrzeit is observed on Yom Ha-Shoa, the anniversary of the extinction of the heroic Warsaw Ghetto uprising.

Over 2,000 people assembled for the memorial, although attendance by the youth and Orthodox sectors was relatively small.

The Canadian Jewish Congress, which sponsored the program, considers it a "sacred duty to pass on the message of the Holocaust both as a warning and as a message of hope and faith," according to chairman David Satok who addressed the meeting.

The Yiddish portion of the program was presented by poet Peretz Miransky, a Holocaust survivor now residing in Toronto, who read from his poetry.

A new departure in programming - a choral and narrative presentation - replaced the traditional main speaker, apparently to the audience's satisfaction. Performed by the Bernice Lambert Group of B'nai B'rith Women, with the participation of Cantors Joseph Cooper (Beth Tzedec), Martin Rosenblum (Adath Shalom), and Severin Weingort (Temple Sinai), the script and music were written especially for the occasion.

The presentation concluded poignantly with a quotation from the walls of a cellar in Cologne, Germany, where Jews hid from the Nazis:

I believe in the sun even when it is not shining.
I believe in love even when feeling it not.
I believe in God even when He is silent.

London nears goal

LONDON, ONT. -

Eighty per cent of London's United Israel Appeal goal has already been reached, reports Yehudah Noy, executive director of UIA for Ontario.

"The sum pledged thus far in London is in excess of last year's total giving and it has all been collected within the span of a few weeks," said Noy.

Martin Cohen, executive director of the London Jewish Community Council, said that "the enthusiasm that has been engendered in the community has picked up momentum and has provided for the success of the campaign under the able leadership of the campaign cabinet headed by co-chairmen Samuel Lerner and Dr. Paul Max."

(Cont'd from Page 1)

Y expands

and glazing rooms, graphics studio, several arts studios and exhibition areas and a supplementary dance studio.

Jerome Markson is completing the program concepts of the new facilities and will shortly provide initial drawings. Fred Lebensold is serving as a consultant.

David Andrews, executive-director of the Y, told The CJN in an interview last week that a job unfinished in 1961 will be completed, hopefully, in the next 18 months.

"When this building opened in May, 1961, it was a foreshortened plan because of a lack of money," he said.

Despite the foreshortened building, the northern branch is the second or third largest Y on the continent, he added. It has a membership of nearly 11,000 members.

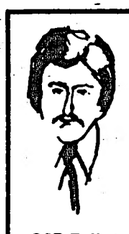
Before undertaking expansion, the Y mounted several study task forces.

The cultural self study group recommended the Y move into production and it restructured the Fine Arts program. The Y's School of Fine Arts and Artists Workshop have agreed to co-sponsor a school at the Y.

A theatre arts task force urged the development of a drama school which could integrate various disciplines - music, dance, voice, physical fitness and fine arts.

Andrews, talking of the new wings, noted that the Y physical education committee has been concerned with the over crowding of facilities "at virtually all times" and the bottlenecks in the locker room.

Posluns also has announced that a special endowment program will be launched soon to raise a goal of $750,000. This sum will be invested so that the program of the Y will have, in perpetuity, the seed money required for creative and imaginative programing.



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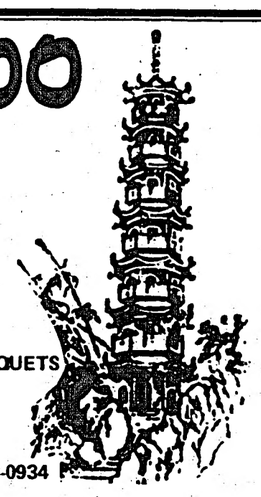

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Zacks chair in art history inaugurated

JERUSALEM –
The Sam and Ayala Zacks chair in art history at the Hebrew University was inaugurated recently in a ceremony attended by Mrs. Zacks and members of the university's board of governors.

The chair's first incumbent, Visiting Professor Theodore Heinrich, of York University at Downsview, Ontario, delivered the inaugural lecture on art history in a changing world.

University President Avraham Harman spoke of the late Sam Zacks, past president of the Zionist Organization of Canada, as a man "dedicated to the love of art and music and all things of the mind and spirit.

"His wife, Ayala, shared his interest and dedication to the world of art," Mr. Harman said. "As renowned art collectors, they made significant contributions to the enrichment of museums and to the cultural life of Canada and Israel."

A congratulatory telegram was received from Jerusalem Mayor and Mrs. Teddy Kollek, who were abroad.

Prof. Heinrich turned to a full-time academic life in 1964 after a rich career spanning several decades as a museum curator and art expert. He is a past director of Canada's greatest museum, the Royal Ontario. A contributor to the Encyclopedia Britannica, he has also published books on diverse art subjects.

Prof. Theodore Heinrich, of York University, is pictured giving the inaugural lecture of the Sam and Ayala Zacks Chair in Art History at the Hebrew University of Jerusalem. Left to right, Prof. Moshe Barasch, head of the Institute of Arts in the faculty of Humanities; Mrs. Zacks, university president Avraham Harman.

Sense of unique Jewish experience conveyed in essays on history

Israel Among the Nations
By J. L. Talmon
Weidenfeld and Nicholson
199 pgs.

Reviewed by
MICHAEL MARRUS

Revolutionary universalism and a fervent Jewish nationalism centred on the state of Israel have been the principal new forces of Jewish history to emerge in the post-emancipation period.

Never before emancipation had Jewish messianism found such concrete secular expression as in these two trends of modern Jewish history. Never before had Jewish ideology been so intimately related to comparable developments in the surrounding society.

Unfortunately, there has been little historical description of these new directions of Jewish thought and activity on an appropriately universal scale. There is only one scholarly history of Zionism, written many years ago in German and never translated.

While useful biographies of Jewish political figures exist, and while there are various specialized studies of this or that, there are few adequate, informed, treatments of the major forces transforming Jewish life in the nineteenth and twentieth centuries.

In this collection of essays, Prof. J. L. Talmon of the Hebrew University, Israel's most distinguished modern historian, presents outlines of what one hopes will some day be such a history. The essays presented here have been taken from a number of pieces published elsewhere - in **Commentary, Haaretz,** the **Jerusalem Post,** and **Maariv;** read together they give an historical picture which is incomplete and yet remarkably broad in scope.

Talmon considers two major themes: the fate of Jews in European revolutionary movements and the emergence of modern Zionism. In so doing he is able to convey to the reader both a sense of the unique Jewish experience and at the same time an appreciation of the larger historical forces which were being played out on the historical stage. To do this well is extremely difficult; Talmon succeeds because of his extraordinary grasp of such a wide range of material in European and Jewish history, and because of the lucidity with which he is able to communicate his ideas.

As in his previous writings, Talmon is suspicious of revolutionaries, and makes no bones of the fact that Jews have suffered heavily at the hands of the movements for radical change which they have served so well and in such great numbers.

Revolutions, someone once said, devour their children, and the Jews are often among the first to be swallowed up. Though generalizations are difficult, the experience of Tsarist Russia seems especially instructive.

"The story," Talmon concludes after a fascinating look at Jews in the Russian revolutionary era, "seems to have come full circle. Preachers of revolutionary universalism and of subordination of national sovereignty to the interests of the whole Socialist community, place racial uniqueness above revolutionary universalism - where the Jews are concerned."

Zionism, in Talmon's view, was not so much a product of Jewish tradition as it was a natural consequence of the interaction of European nationalism and Jewish experience. Theodore Herzl's own Jewish self - awareness demonstrates just how much Jewish nationalism owed to the situation of Austrian Jews whose position was made precarious in the Empire of the Hapsburgs.

Wearing his Jewishness lightly, ignoring it in fact, proved just as difficult for the liberal Viennese journalist as it did for the Jewish Narodniks who went to bring revolution to Ukrainian peasants in 1881. Both kinds of Jews found that history told against them.

Zionist success in the state of Israel cut through the dilemmas which emancipated European Jewry had to face, too late unfortunately for many, and not without real human cost in terms of the displaced Arab population. History, however, is full of tragedy, and it is one of Talmon's great strengths that he is able to demonstrate this with both fairness and compassion.

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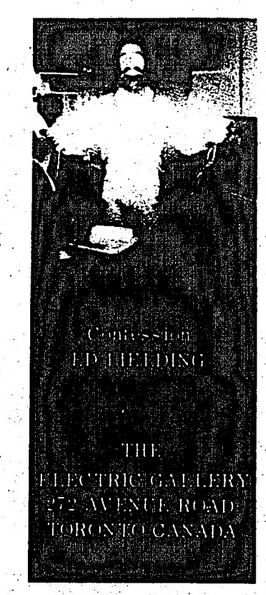

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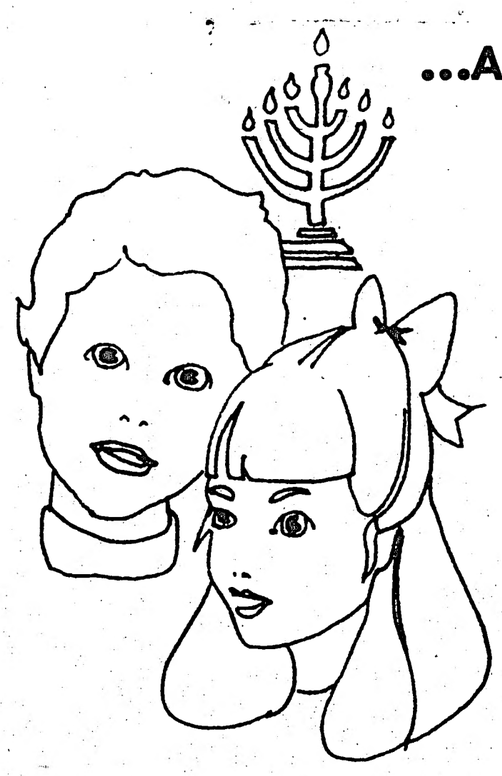

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